296 When the skirt is washed, two women fold in the pleats while the material is still damp. It is then laid flat to dry or clamped between two or three pairs of sticks which project beyond the sides of the skirt and are tied together. The same device is often used when the skirt is not being worn.

291 When both skirt and petticoat are worn, a
[959] ridge of cloth extends across the middle of the back large enough for a small child to sit on, held by his mother's shawl. The thickness of cloth is also folded under when a woman sits on the ground, creating a seat quite as high as the low stools or chairs used by men. When walking, the skirt barely clears the ground and only glimpses may be caught of the colored hand of the petticoat. In rainy weather or on muddy roads the skirt becomes wet and muddy. In the Lake Pátzcuaro region, not only is the skirt worn a little shorter, but it is often hitched up nearly to the knees by using one of the many belts to loop up part of the cloth at the back into a bustle-shaped bundle. In the same area, skirts are often of red plaid materials and the upper part is made of lighter materials, making the thickness of the folds at the waist much less.

The *rebozo*, or shawl, is an inseparable part of the costume. The everyday *rebozo*, and the only one owned by poor women, is a hand-loomed cotton fabric from Paracho or Nahuatzen. The color is dark blue with fine light-blue or white longitudinal stripes. The color is from indigo dye. A tasseled fringe some 4 inches in length finishes the ends.

292 For special occasions, women who can afford
[418] them wear a much finer gray or blue cotton
[435] *rebozo* from Tangancicuaro. Such *rebozos* may cost from 10 to 60 pesos or more, and the finer specimens can be drawn through a finger ring. An elaborate netted fringe 8 or 10 inches long is waxed to make it stiff. Some fine *rebozos* have a thin stripe, but the main effect is of a pepper-and-salt mixture.

291 The *rebozo* is sometimes worn over the head as a protection against rain, sunshine, or cold, or to hide the face partly if the wearer is embarrassed. At such times a fold may be drawn across the lower part of the face and caught in the teeth. Much of the time, however, the *rebozo* is worn as a shawl. Children
[442] or small objects are slung on the back in a fold of the *rebozo*. (pl. 2, upper right and left.)

1:Reals I-5 (1940-1941)1946 M234 Tarasco M234
Tarasco

[p42a]

291 of the rebozo (pl. 2, upper right and left). The bare arms are also usually covered by the rebozo. The ends may be used to lift hot objects or as a handkerchief. The rebozo is worn with cotton dresses as well as with the traditional costume.

Women usually go barefooted on all occasions. Today some wear shoes, but no woman was ever seen to wear *guaraches*. Occasionally women may wear a man's straw hat over the rebozo when traveling in hot sun. Usually, though, a leafy branch is plucked and held to shade the head.

302 Women dress one another's hair. The hair is carefully combed and brushed, frequently with brushes from urban sources or with brushes of *ruiz de paja*. Oil or lemon juice is often rubbed on the hair to impart a sheen and preserve the hairdress for 8 or 9 days. The hair is parted in the middle and then carefully braided in two braids. Young women and some older women braid in pieces of bright-colored yarn or narrow ribbons. Small girls usually have yarn or ribbon only in one braid. Very old women sometimes do not comb the hair, letting it hang in a tangled mass, possibly because they have no relatives or friends to do this. A band or cord may, in this case, be tied around the head to keep the hair out of the face. In Mestizoized Chilchota, women still do not comb their own hair but do it for each other.[13]

291 154 Girls frequently are put in the traditional costume before they can walk. Usually a portion of a worn-out skirt or *servape* is bound on the infant with a belt. When the child can walk, a miniature blouse and petticoat are provided, and usually a portion of a skirt, even though ragged. Thus, even from infancy, the girl is tightly bound about the waist and at an older age is able to stand the tight belt necessary to support the heavy petticoat and skirt (pl. 2, lower right and left).

[154]

301 Both women and girls wear necklaces of tubular red glass beads called *corales* (corals). Three or four to several dozen strings are worn. The strings go only part way around the neck, being attached to two ribbons which are tied behind the neck. Earrings are also worn.

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[13] In Sayoso in La Ciénaga, women, from each other's hair after the weekly bath. The hair is "dried" with lemon juice and the juice of an unidentified herb.

827 143 linear body build which was repeated in the children, "who looked as though a wind would blow them away," yet otherwise seemed healthy. As an exception, there was cited the case of two girls with red hair and blue eyes in one family. The children were not seen and might have been albinos, but the large number of persons who have visited the United States suggests other explanations. Another case was cited in which the parents had black hair and the fairly dark [142] skin common among Tarascans. Three sons all had dark-red or auburn hair, and the skin, although equally dark, showed also darker spots resembling freckles. In later years the freckles spread until the skin became a solid color, darker than that of either parent.

732 Occasional examples occur of children apparently deficient in mentality. Some continue to show childish reactions and behaviors, laugh a great deal without occasion, do not care for their clothing, eat badly, and do not seem to understand well even when approaching adult years. Nevertheless, no adults were encountered who seemed to exhibit insanity or feeble-mindedness.

● 854 Few special attentions to infants are recorded. There is no use of ashes or leaving of corn ears or fire pokers with infants when they are left alone, but a broom of straw may be left at the head of the child's bed for protection against evil if the mother wishes to leave it for a few minutes. Children are nursed freely whenever 853 they desire the breast. Although some evi- dence of shyness was evident, for example, some [834] mothers draped their *rebozo* over the breast, nursing takes place in a variety of public circumstances, on the streets or on the roads, and even while riding on a burro. Through the first year or so the child sleeps with the nipple of the mother's breast in its mouth at night. Perhaps as a result of this there is a virtually complete absence of thumb sucking at all ages.

854 Infants are ordinarily carried by their mothers, almost invariably wrapped in the *rebozo*. Even if the child is carried in the arm, the *rebozo* is slung around the child and over the shoulders to take part of the weight. Ordinarily a small child is slung more or less horizontally in the *rebozo* on the mother's back. One end of the *rebozo* goes under the left arm, the other over the right shoulder, the two ends

854 crossing on the chest and being either tied or tucked under the opposite arms. When a little older the child kneels on the top of the *rollo* or thick pleats at the top of the skirt or sits on the *rollo* with legs on either side of the mother's waist. In either case the child is held in place by the *rebozo*. Men often carry infants in their arms, while small girls frequently carry their younger brothers and sisters in the same way as their mothers. The infants seem to interfere with the older child's activities very little.

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Occasionally a boy will be seen carrying an infant in a *rebozo*. While this is not common, the boys seemed entirely unself-conscious and were not teased at all. Almost never is an infant put down until it is able to walk. As indicated above, it sleeps with the mother and is permitted to nurse at any time, often sleeping at the breast.

862 Children are not weaned until 18 to 24 months; rare cases are reported of children nursing to the age of 3 or 4. Weaning is aided by anointing the nipple with some bitter or piquant material, for example, chile. Weaning is done because of belief the child needs to have better nourishment, not because of boredom or feeling that the mother may suffer from prolonged nursing. Solid food is given the infant as early as 3 or 4 months, when a little fruit may be offered, such as banana. Tortillas are not given until 8 months. Milk, soup, and mild foods are first given the child. Cooked vegetables are fed at about 3 or 4 years. Chile is not fed children until they are well-grown, or adult, according to one informant.

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854 Although children are rarely put down, after they are several months old they may occasionally be placed on the ground and permitted to crawl for brief periods. Occasionally children walk on all fours rather than on their knees. They are not permitted to try to walk, even though they wish to, until they are judged old enough to do so without causing curvature of the legs.

[856]

868 When children are permitted to attempt walking, a wooden bar is hung from two ropes, which in turn fasten to a single rope suspended from a tree or beam. The child is stood up and persuaded to hold the bar, which moves and forces the child to walk. Some children walk

[p.171e]

Some children walk

868 as early as 8 months, but most later, and some
145 not until 2 years.

It is said that children begin to speak between the ages of 18 and 24 months. The parents pronounce words for the child, encouraging it to repeat them. The first words are said to be papá, mamá, ueksínga ("I want"), and auáka ("eat").

The teeth normally appear about the time tortillas are first fed, that is at about 8 months.

863 Toilet training is not rigorous and little is
854 done until the child is able to walk. Up to this time the infant is usually kept in a diaperlike piece of cloth which is changed when soiled. A shirtlike garment and, at an early age, a small straw hat are the usual clothing. Occasionally children learn toilet control before they walk. Probably this is due to training by the mother, but informants were unaware of any efforts in this direction. Even when the infant walks, training is evidently indirect. If the child persists in urinating, after a time the mother cuts down its liquid intake and refuses to change it immediately when its garments are wet. Small children evacuate the bowels normally once in the day and once at night if they have learned some control; when a little larger, they evacuate once a day. The only control recognized by informants was through fixed feeding schedules. Undoubtedly there is more than this, but there were few opportunities of observation and much of the control apparently was so commonplace that informants (who had to be mainly men) were unaware of it. It was felt, however, that in the occasional cases where a child had not learned control at the proper age it was because of carelessness on the part of the mother. In
[155] general, however, there seems little stress or emotional overtones about the training problem.

854 As soon as children begin to walk, they are
291 dressed in miniature replicas of adult garments. In all cases observed, imitations of the traditional garb were worn, Little girls wore a tiny *rollo*, while boys wore cotton trousers and shirt. At the age of 2 or 3 the ears of little
854 girls are pierced by their mothers, using a
304 needle. A bit of straw is used to keep the openings clear until earrings are provided, which is usually done very soon afterward. The operation is purely for beauty and is not

1:Beals E-5 (1940-1941)1946 NU34 Tarasco NU34

854 regarded as necessary for any other reason,
304 nor are there any beliefs about the operation.

The infant is ordinarily baptized between 10
851 days and 2 months after birth. The tendency
608 in recent years is for the period to lengthen. Selecting godparents is important, for the care of the child in the event of death of the parents may devolve on the godparents, and intimate relations will exist in any event. For this reason people will often refuse to accept the responsibility or do so only after repeated invitations. Normally a married couple are sought to act as godparents but sometimes an unmarried man serves as godfather. In this case, when he marries, his wife will automatically become godmother. More rarely an unmarried man and unmarried woman are asked to serve as godparents. Agustín R. acted as godparent one time and had never met the woman who served as godmother.

Most commonly the godfather takes the child to church for baptism unaccompanied by the godmother, but sometimes the godmother goes along and carries the child. The godfather pays the priest the fee for baptism, $2.50. In the case of Agustín R., mentioned above, he was accompanied by his mother who supplied the information the priest needed to enter the baptism in the parochial register.

When the godfather returns the child to its parents, the godmother goes to the house of the parents for food. She takes with her 2 to
[431] 5 cakes of chocolate, 2 bars of soap to wash the child, and 3 to 5 pieces of bread worth 10 centavos each. If the godfather is unmarried, he gives money to some woman to buy these things and take them to the child's parents.

The parents of the child prepare beef cooked in broth (čurípo), tamales, tortillas, and sometimes other things. The godmother eats at the parents' house, and sometimes they invite others. The godfather cannot eat at the parents' house, but they send food to him at his own house, which he eats by himself or he may invite a few of his friends in to help him. In the case of Agustín, he was sent 2 chickens cooked in mole sauce, a big pan of rice, a large basket of tortillas and some tamales. He ate most of the food by himself, his parents refusing to partake of it.

1:Beals E-5 (1940-1941)1946 NU34 Tarasco NU34

608 The godfather is supposed to supervise the
861 growing up of the child. He should see that his godchild "grows straight like a tree" and is properly trained and clothed, and he should make presents of clothing from time to time and remedy any deficiencies in the parents. Should the parents die, the godfather is responsible for rearing the child.

553 The name is usually selected by the parents.
574 There are four ways of naming a child: using the name of the saint on whose day the child was born; the name of some distinguished person; a name selected by the godfather; the name of some relative, such as the grandparent or sibling of the parents. In the case of persons named for San Juan, San José, San Pedro, San Pablo, or San Francisco there are special observances in connection with their name day throughout the rest of their lives. Early in the morning, people visit persons of these names on their name day; often they will be strangers, for it suffices if one member of the party knows the person. The guests merely say "Good-morning" to the person visited and then are given *posole*. They may then stay around and talk a bit or may leave immediately, merely saying "Thank you" in the ordinary way. Sometimes the band starts at midnight, going around to various persons' houses and playing. In some cases the band members appear to be paid and to come by invitation, but in others they seem merely to be following the usual custom.

Persons with other names are also expected to show hospitality on their name day. When one of the schoolmasters, who is a native of the town but is stingy and not well liked, celebrated his name day, the town officials thought it would be a good joke to invite themselves to his house for dinner and did so. Meeting members of the staff of the study on the street, the mayor and secretary promptly invited them along. As the invitation was not seconded by
[123] the rather surly school teacher, who showed considerable signs of distress already, the invitation was not accepted.

751 Infants are subject to a number of diseases,
754 but there are few special treatments for them. Only the evil eye must be guarded against
● 854 especially, for it is usually fatal for infants of a year or less. This illness is especially in-

751 754 854 sidious as it is usually caused inadvertently, that is, the person with power to cause the evil eye does not know it and is apt especially to cause it to attack a child that is particularly liked or admired by the person. As a preventive a "deer eye" is hung from the neck or wrist, or a little sack filled with cooked black chile, lime, and salt is suspended from the neck. Additional data are given under sickness and curing.

553 608 851 In La Cañada the infant's name is said to be chosen at a council of the adult relatives who pick a name from among the deceased relatives, never the saint's day, as is the case among the Mestizos at Chilchota. Neither does the godfather ever choose a name. The godmother presents the parents with a basket of bread, a package of chocolate, 30 centavos of soap, and 1 or 2 kilos of sugar. The other items may vary, but bread and chocolate must be included in the gifts. The parents of the child give the godparents a meal. A year or less after the baptism the godfather takes musicians to the child's house and presents the infant with some clothing. With invited relatives and friends, the godfather holds a day of fiesta. The parents provide atole, *aguardiente*, nacatamales or tamales made with flour. It is to be noted that here the emphasis in choosing godparents is on selecting the proper godmother and that the godfather's personality is of less importance.

853 At Huánsito in La Cañada, infants are fed atole, bread or tortillas, bean broth, cooked rice, and similar bland foods, beginning when they are less than a year old. Older children are fed whenever they are hungry and may eat numerous times during the day. Normally a child of 6 years will eat bread or tortillas and black coffee or cinnamon tea in the morning. At 10 o'clock in the morning he will eat tortillas, čurípo, and perhaps beans with the elders. In the middle of the day he will eat tortillas and some other item (the adults will not eat at this time). In the evening about 6 o'clock will be the main meal, perhaps broiled or fried meat, broth, and beans with tortillas.

553 At Ichán in La Cañada, Rendón noted the practice of children taking the baptismal name of their fathers as their surname. For example, the son of Diego is known as Juan Diego,

1:Beals E-5 (1940-1941)1946 NU34 Tarasco NU34
[p. 1734] Sierra Tarascans
La Cañada

553 the child of the latter being known as Pablo Juan or Luisa Juan, etc.

CHILDHOOD

● 854 [291] Small children are usually clothed today. Occasionally a small boy is seen wearing nothing but a shirt, but this is uncommon, while girls able to walk always have a blouse and a skirt. In early childhood there is a good deal of affection between parents and children. Adults of both sexes play with the children and carry them about a great deal. Small children are kissed by both parents. Fear of strangers is absent. While opportunities for observation were limited, on several occasions when I had opportunity to be with children while talking with parents, they responded immediately to any caress on my part, often promptly climbing into my lap, or seizing hold of my clothing if I were standing. At this age there is evidently little correction. Some children cry and whimper a good deal and are reproved for it or told to hush, but nothing is done if the child continues.

As the child grows a little older, it evidently goes through a somewhat trying period of readjustment. This probably coincides with the coming of another child and also with the increasing care of the child by older brothers and sisters. At this period some rough treatment is given by the parents. Several times children were seen to stumble and fall on the street. When the child began to cry, the father either smacked it on the rump or kicked it along, gently it is true.

854 152 A boy about 4 was observed in a temper tantrum on the Cherán plaza. The tantrum began when the mother took a large piece of sugarcane held by the child, broke it, prepared the smaller piece, and gave it to the child. The child began to scream and weep, demanding the larger piece back. The mother laughed good-naturedly and told him to come along. He refused, and finally the mother gave the boy a gentle tap on the rump with her piece of sugarcane. The child screamed and beat at the mother with his cane. She continued to laugh, made some comments to others passing by and gradually got the child moved along, but he continued screaming as long as he was within earshot. In this case the mother showed more

854 [152] forebearance than seems likely to be usual. Possibly her behavior was inhibited by awareness that I was watching.

861 [524] In another instance, a group of small boys were playing marbles. The mother of one of them, a boy probably not over 7, came up behind him, kicked him rather smartly, and scolded him shrewishly for crawling around on his knees and destroying his trousers. The boy was obviously furious but made no reply; when his mother was out of sight he resumed his game—and the crawling. The opportunities for observation of the treatment of small children were far too few to be certain the foregoing cases are typical.

Other situations are handled without stress. [864] Masturbation by small boys is simply ignored by everyone even though it be in public. There seem to be no efforts to inculcate fears in the children or to control them by fear. Children showed some curiosity but certainly no fear of members of the staff. In one instance a mother trying to get a small boy to come to her remarked that I might carry him off. He looked me over calmly and was sufficiently perturbed to make a start in his mother's direction, but he certainly did not take the possibility very seriously. It may be of significance that the mother spoke to the small boy in Spanish.

736 [195] Being an orphan is regarded as a grave misfortune, even though a child may be helped by its godfather. A child whose father has left the mother or died is also spoken of as an orphan. A common figure of speech in Cherán when a person wishes to emphasize how he has had to struggle is to compare himself to an orphan or to say his parents were so indifferent that he felt himself an orphan.

857 871 [562] About 25 percent of the boys go to school at ages between 6 and 8. None of the girls are ever sent to school. Generally by 5 or 6 there is some start toward participation in adult activities. Boys may be sent on errands, while girls begin to play at adult activities.

868 857 Actual participation in adult work begins at about 8 years for boys. At this age they accompany their fathers to the woods and help carry back firewood. In the fields they may do no more than guard the father's blanket, but they are given a sense of participation. They may also help drive animals or care for them. By

1: Beals E-5 (1940-1941) 1946

NU34 Tarasco NU34
Sierra Tarascans

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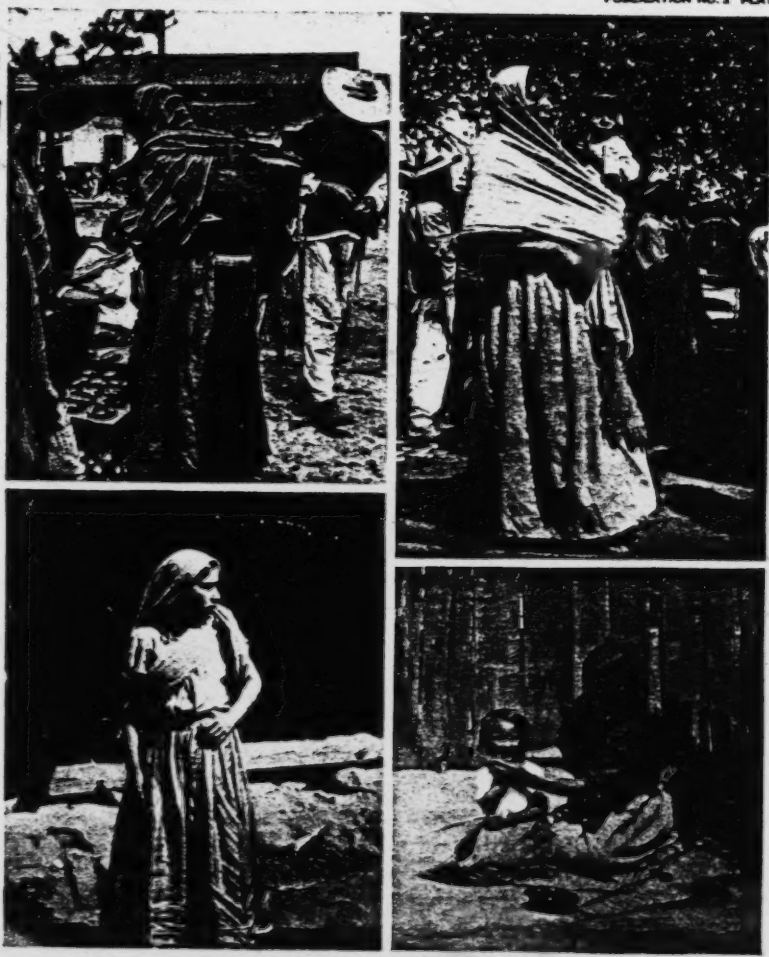

WOMEN, CARRYING METHODS, AND HAIR GROOMING.

Upper (left): Woman bargaining for tomatoes, showing typical method of carrying burdens on the back, i. e., by a sling of sacking which supports a basket and passes around the shoulders and across the chest. Her rollo is clearly visible. The man in the short poncho is probably a Mestizo attending the fiesta. *Upper (right):* Woman using rebozo in carrying a child. Musicians in background. *Lower (left):* Unmarried young woman of San Lorenzo with rayon apron and light rebozo for a fiesta. *Lower (right):* Mother combs her daughter's hair and anoints it with oil or lemon juice (in bowl) to give it a sheen.

[End Plate 2]

11: Boyd H-4, 5 (1953) 1958
[End Plate 3]
NU34 Tarasco NU34

Plate III. Views in Morelia

Upper, Ignacio Peña, narrator of the myth of creation, in front of author's apartment.

Lower, Spanish aqueduct built to bring water from mountains to city.